

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Prayers for World Order

(Especially for the conference being held in Washington to lay the foundations of an international security organization.)



ALMIGHTY GOD, from whom all thoughts of truth and peace proceed: by the operation of thy Holy Spirit kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord who with thee and the same Spirit liveth and reigneth God, world without end. Amen.

(Scottish Prayer Book—alt.)

O GOD, who hast made of one blood all the nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy son Jesus Christ our Lord. Amen.

STRICTLY BUSINESS

PECULIAR juxtapositions of subscriber's address label and table of contents on the cover of the LC keeps cropping up. The latest comes from Sister Mary Frances of Sayville, Long Island. The last title on the cover was Co-operative Love, and directly below it was pasted Sister Mary Frances' name. Her comment was, "May it be true!"

* * *

H. L. VARIAN of Ammidon & Co. overheard this at a summer conference: A young, attractive, and quite eligible unmarried priest was in rhapsody over his new church. "And," he finally exclaimed to the attractive young woman at his side, "You should see my lovely altar!"

"Lead me to it, Father!" she said.

* * *

IRENE L. KAUFMANN wants to know what a bookstore is. Last week someone telephoned her: "Where is my vest?" The same day she got a letter ordering a biretta, and the next day an order for a blue bottle of Jordan water for a baptism. The explanation is that Morehouse-Gorham is more than a bookstore but still doesn't handle either vestments or Jordan water.

* * *

THE MOREHOUSE - GORHAM Co. in late May advertised for a sales person for the New York store. This reply, addressed to Helen McWilliams, who has charge of office personnel, came via V-mail from the battle front:

"Reading the LC in my foxhole somewhere in France. Your classified section offers the position I would like to have. I am between the ages of 25-40 (depending on the weather). I am what is called a low Churchman—in fact, way down at the bottom. Experience: Livy, the office cat, shared an office with me years ago. Salary desired: the position I have now started with \$21 a month, went to a raise of 22 pounds sterling, and then to 4700 francs. My one worry now is being sent to the Pacific and being paid a rickshaw full of yens. If you can make arrangements with my present boss, I'll be glad to make the trip to New York. If I am offered the position I'll need about ten weeks to let my hair grow as I have what is called a G I (all off). Also each day at four I must have tea and at six my cognac—habits I picked up in my travels. References: the Old Oxford movement. Sincerely, Fred Nordhorn."

Fred Nordhorn is one of the boys who used to work in our shipping department—the one also who used to visit THE LIVING CHURCH Nursery Shelter so often when he was in England. The reference to the Old Oxford movement is, by the way, just a reference to an English tavern in the building next to our New York store.

Leon McConery

Director of Advertising and Promotion

LETTERS

The Peace

See Leading Editorial

TO THE EDITOR: I was interested in reading your editorial in THE LIVING CHURCH of July 23d dealing with an article by William Montgomery Bennett.

Your comments are very forceful, contain much sound argument and are evidently sincere but you speak entirely from the human standpoint, which seems to predominate when discussing purely Christian fundamental ideas and, in point, such a movement as that proposed by Mr. Bennett.

The fundamental idea of having a consultative Christian group in the coming Peace Conference is that while the influence of such a group upon those appointed as expert delegates will in itself be ever before them, what is more important is the establishing of a medium through which God and the Holy Spirit can work, to give those delegates the proper inspiration and force to put through the will of God in their deliberations.

We must be willing to sink our own material human thoughts brushing them aside to seek and obtain the inspiration that will manifest itself through a special group dedicated as a medium for God's will. He needs us as collaborators as much as we need Him to guide us and we should have the faith that if we have the ground prepared for His will to be manifested His will will be done.

It takes a good deal for the ambitious ones to sink their aspirations for the good of the many, and it cannot be done unless God's Spirit first takes possession of the individual; and unless such a religious group as is proposed is established to constantly be on the alert and have its influence felt, the whole conference will soon disintegrate through its human characteristics and follow the same procedure of former peace conferences, losing sight of the fact that it is postponing another conflagration.

The Golden Rule is a wonderful commandment but so hard to grasp unless the Spirit of God is with the individual.

E. MONTENECOURT.

Cranford, N. J.

Rosary Prayers

TO THE EDITOR: About once in three months I am asked to bless a Rosary, and surprisingly often a letter comes asking about the use of one. It is not here my purpose to discuss *pro* or *con* the Roman use of the Rosary, but to say that for those who for any reason find that use less than appealing, some time ago I prepared a scheme of prayers (mostly quite ancient, very short and personal and definite, none original with me) for use with the ordinary Rosary. These are not printed but merely mimeographed, and are meant to be learned by heart thoroughly—some of them most Churchpeople know already—and recited in order, alone or with others; and I will be glad to send a copy to anyone interested, in return for a three-cent stamp and a plainly legible name and address. I shall hope also to receive from such persons later on, their criticisms or suggestions.

(Rev.) WILLIAM M. HAY.

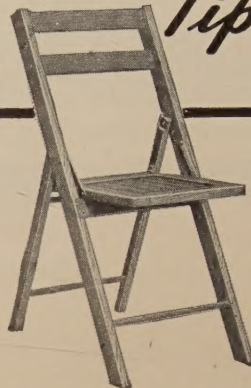
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Correction

The Rev. RICHARD H. GUSHEE, whose obituary appeared in the July 23d issue, edited a publication known as *The American Catholic*, not *The Anglican Catholic*.

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TWELFTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Stockholm Meeting to Plan
for First Assembly

With the European phase of the war drawing to a close, Church leaders are tentatively planning to meet in Stockholm, Sweden, as soon as military operations on the continent cease, to arrange for the first assembly of the World Council of Churches.

The session in Stockholm will consist of not more than 50 Churchmen from various parts of the world with about a half dozen delegates from the United States and Canada, according to Dr. Henry Smith Leiper, secretary of the American Committee for the World Council.

It is considered likely that the United States will be chosen as the site for the first world assembly. If held here, the meeting will probably convene for two weeks at Princeton, N. J., or some other community adjacent to New York City.

When the assembly will be held, however, still lies in the indefinite future, Dr. Leiper pointed out. It will be "well after" both the European and Pacific struggles end, and travel is again possible from all corners of the world. To date, 15 denominations in 29 countries have voted to join the Council, and a full delegation to its sessions will total 450 representatives of non-Roman Churches.

The task of the Christian Church in the world scene will be one of the foremost subjects at the first assembly, said Dr. Leiper. Church coöperation and mutual aid, religious liberty, and relationship of the "younger" and "older" Churches will also be considered.

Attendance at the assembly is limited and apportioned by the constitution, as follows: 85 delegates from the Orthodox Churches throughout the world; 110 from the Continent of Europe; 60 from Great Britain and Eire; 90 from the U. S. and Canada; 50 from Asia, Africa, Latin America, and the Pacific Islands; 25 from South Africa, Australasia, and areas not otherwise represented, and not more than 10 members from minority Churches which in the judgment of the Central Committee are not granted adequate representation by these provisions.

Plans for the World Council of Churches were launched in 1937 when the Oxford Conference of the Universal Christian Council for Life and Work and the Edinburgh Conference of the World Conference on Faith and Order approved a proposal to merge the two movements

Thanksgiving

¶ Because the Rev. James C. Gilbert, rector of St. James' Church, Kingsessing, Philadelphia, thinks the United Nations have been remiss in expressing their thanks to God for the great advances made by our armed forces, he has composed the following prayer:

ALMIGHTY God, whose guiding presence and mighty promises are assurance and strength unto Thy people in the midst of strife and battle, we offer Thee our praise and thanksgiving for the success of the armies and navies of the United Nations. Grant that, by Thy providence, there may be continued success and victory; that enslaved nations may be freed, and that all peoples of the earth may be given the opportunity to live their lives in peace and prosperity, to the glory of Thy holy name, through Jesus Christ our Lord. Amen.

into a permanent organization through which the churches "will accept direct responsibility for the ecumenical task."

A year later, at Utrecht, Holland, a constitution and a plan of organization for a World Council of Churches was adopted, and a provisional committee, headed by the Most-Rev. William Temple, Archbishop of Canterbury, was empowered to bring it into being.

While the formative period of the

World Council will not end until the first assembly is held, an international office operates at Geneva, Switzerland, and branch offices are located in Sweden, Great Britain, the United States, and Canada. Through its commissions for war refugees, for chaplains to prisoners of war, for reconstruction and interchurch aid, and for distribution of the Bible, the Geneva headquarters spends three-quarters of a million annually in war emergency services, financed by voluntary contributions of constituent churches in each country.

ANGLICAN RELATIONS

National Council Deputation
To Visit England

The deputation from the National Council to confer with Church of England leaders expects to be in England during October, according to announcement by the Presiding Bishop's office.

Bishop Hobson of Southern Ohio, and Bishop Oldham of Albany, with the Rev. Dr. Horace W. B. Donegan, rector of St. James' Church, New York City, are the National Council appointees who will compose the deputation.

The time for the visit has been set by the Archbishop of Canterbury, and arrangements are now under way for an itinerary in England, and for meetings with various Church leaders there.

PUBLIC AFFAIRS

The Presiding Bishop
Views the Peace

Expressing his opinion that the Christian Church, as such, should not be represented at the peace table after the war, but that those participating in the peace conference should be men of Christian character, the Presiding Bishop stated in an interview with a member of the *Virginian-Pilot* staff, recently released by the Associated Press, "Personally, I feel I would be utterly useless there. Statesmanship is outside my sphere, as questions of Christian doctrine would be outside Secretary Hull's sphere. Most clergymen lack training in the kind of problems to be faced. However, it is vital that dispositions at the peace table be made in a Christian spirit."

The Bishop, who spent 24 years as a missionary in Japan, also stated, "So far as we know, Japan has not persecuted Christians because they were Christians,

The Living Church

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THREE NEW BOOKS

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E. Ridley Lewis

THE AUTHOR states in the Preface: "This book aims at stimulating really serious and sincere fulfilment of our priestly obligation to be diligent students of Sacred Theology. Its chief purpose is to help men who are trying to do their jobs to do them better. May He help us all in every way to be better priests and better Christians." There are fifteen chapters and a partial list of the titles is as follows: *The Challenge; On the Holy Trinity; On Christian Prayer; The Theology of Humility; Towards an Atonement Theology; Final Thoughts.* Price, \$3.00

THE SEVEN SIGNS OF CHRIST

By

Father Andrew

"A PARABLE is an earthly story with a heavenly meaning; a miracle is a human act with a heavenly revealing. Both are signs pointing beyond themselves." Thus, Father Andrew sounds the theme for his book. You will enjoy reading this treatise which is an intelligent discussion for Modern Christians of the seven signs of Christ. The first Sign: *The Marriage at Cana;* The second, *The Healing of the Nobleman's Son;* Third, *The Healing of the Impotent Man;* Fourth, *Feeding of the Five Thousand;* Fifth, *Walking on the Water;* Sixth, *Healing of the Man born Blind;* Seventh, *The Raising of Lazarus.* Price, 80 cents

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and I think Christianity there will come out of the war in pretty good shape. The problem we face after the war will depend largely on the Japanese Christians themselves. I think a Christian nucleus will form the basis for any future friendly relations with Japan.

"It is most important that we be careful to recognize the impulses of the Japanese themselves in such matters as to whether they shall keep their Emperor. I believe it would be better to let them keep him; it took a long time for the military men to persuade him to join up with the Axis. He is liberal in sentiment. . . ."

The Bishop added, "We must utterly discredit the militarists there. In fact, I believe there must be some actual invasion of the country, with troops marching through the streets, before the Japanese realize they really have been defeated."

Speaking of the opportunity which victory will present to the world, and the chance to have a better world than ever before, he said, "But we must be prepared to pay a big price, a staggering price. Among peoples, there must be self-control and stability. There is where the Church can be of tremendous use. It can go far in shaping public opinion toward the right peace."

Bishop Tucker, a strong swimmer, was on the beach in his bathing suit when the reporter obtained the interview.

J. F. Dulles Represents Gov. Dewey In Foreign Policy Conferences

John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, has been appointed by Gov. Thomas E. Dewey of New York to represent him in a foreign policy conference with Secretary of State Hull on August 23d.

Mr. Dulles, a Presbyterian layman, was also expected to represent Governor Dewey in a meeting with Wendell Willkie before the Washington conference with Secretary Hull.

Bishop Littell Elected to Board of Federal World Government, Inc.

The Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, has been elected to membership on the executive board of Federal World Government, Inc., it was announced by Tom O. Griesemer, executive secretary. The organization is a membership corporation working toward an international conference to frame a world constitution for a representative world government.

NEGRO WORK

Miami Turns Down Coconut Grove Housing Project

Despite the approval given by the Miami Planning Board, the Miami City Commission has refused to permit the construction of 50 duplex houses for Negro war workers on the 20-acre tract in Coconut Grove owned by the diocese

of South Florida. Negroes live on the sides of the tract, but white residents opposed the project on the grounds that there was no demand for it. L. E. Thomas, Negro attorney, said hundreds of Negroes employed at the 36th Street airport and Pan-American Airways were inadequately housed, and that there would be no difficulty in filling the houses as soon as they were built.

Attorneys for contractor Fred Howland, who planned the project, warned that unless the city permitted reasonable zoning, Negroes might carry the issue into court to obtain legal approval to build anywhere.

The original plan was to permit Mr. Howland to buy the land from the diocese, to erect 50 masonry duplex houses. An eight-foot wall was to be erected around the property, and a 74-foot buffer strip cleared and landscaped between the Negro and White sections. A Negro park, church, and school adjoin the property.

MISSIONS

Liberian Official Visits

National Council Headquarters

K. Jefferies Adorkor, jr., traveling attorney for the Liberian government and chief of the Liberian delegation to the Bretton Woods, N. H., monetary conference, is a lay reader at Trinity Church, Monrovia, Liberia. In New York City on his way back from the conference, he stopped at National Council headquarters with news of the Liberian mission status. He meets most of them in the course of his official travels, sees the missions operation, and does considerable volunteer work for them. Trinity Church, Monrovia, with some 800 members, is now self-supporting. The Rev. W. Davis Jones is rector.

Mr. Adorkor reports that new developments in travel are having a marked effect in opening up the country. Air travel is bringing many new contacts, and increased shipping will follow. Work has already begun on improving the harbor at Monrovia.

FINANCE

Church Fires

There were 2,800 church fires in the United States, causing an aggregate loss of \$5,100,000, during 1942, the latest year for which figures are available, according to the National Fire Protection Association in Boston. In addition, 1,000 fires in churches, presbyteries, and chapels in Canada resulted in a loss of \$507,000.

RELIGIOUS ORDERS

Dean Philbrook Elected

Provincial Chaplain of CSM

The Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral in Davenport, Iowa, has been elected provincial chaplain of the Western Province of the Community of St. Mary.

The Living Church

Sons of Mothers I May Never Meet

By Mrs. A. C. Bussingham

HAVE no sons to give to the armed forces, but the armed forces have given me many sons.

There has been a small army in our house since before Pearl Harbor: Johns, Buds, Dels, Howards, Davids, and others. I have learned that these do not wish to be entertained. They pretend they are entering their doors at home, take off their coats, enter from room to room, sit or rather lean in comfortable chairs, smoke, or go into the kitchen, help get dinner, set the table or wash dishes and above all to be useful. What about? The army? No! Anything but the army. What they did before they entered the service, about their mothers, their brothers and sisters, sweethearts and dads, but especially their mothers. I am glad I am old enough to take place in a small way. They tell me about their furloughs and how they found the folks, about the new paper on the walls of their bedrooms and how different the rooms look, or about how the furniture had been rearranged in the living room. Homely things! Yes! But that is all.

They all speak of the future and what they will do if they come back. There is always the "if" spoken as a fact and not a wish. They are concerned lest they come back crippled or blind and a burden to their families, but their idea is to get over to Europe in order to end the war sooner.

There is a sleeping between sheets is a luxury to many of them. They all appreciate sitting at a nicely set table to a home cooked meal, admitting that army food is good but there is lots of it, but it tastes so different at a small dining room table in a home.

I quote from a letter or two? "What a grand meal that was, and I really did enjoy it! A home cooked meal is always a treat to a soldier. That meal was surely excellent and I certainly did manage to stuff myself and it was a 'swell' thing! I think you two are doing a fine job of work. . . . Thanks again dear Mums and Dad and God bless you." Merion J.

Just a little note to let you know how much I enjoyed the visit at your home last Sunday. I think that there is nothing in the world soldiers enjoy more than visiting in a real home. Things like that tend to remind us just why this war is being fought. I don't believe I've ever been so relaxed and at ease since leaving home." John.

I can't begin to tell you how much I enjoyed my visit last Sunday. Once again I was able, for a short while, to pretend I was a civilian and enjoy a visit without thinking about the army. I was extremely pleased with the Easter service since it was so very much like the services I remember at home. All in all, I thoroughly enjoyed myself." Bob.

A question asked of me by almost all the boys is, "What about ration points? Won't you be using too many on us? What about you when you run out of them?" I can always assure them that we

are not suffering and get along very well.

I have stood with a soldier, tightly clutching my arm, as he viewed the remains of his wife killed in an accident on her way here to join him. I have given receptions to brides, receptions their mothers would have given for them at home if that had been possible. A letter from a mother in part says, "My mother always said that one will find friends in the Church no matter how far the distance from home may be. This has been proven not to us only, who were so deeply concerned—but all our acquaintances here in . . . really wonder just what the people in Santa Maria must be like to put forth such an effort to make a soldier and his bride so happy. Thank you for everything." Mrs. M.

There are people who judge all soldiers by those who are drunk and disorderly. They will do nothing for any of them for this reason and heartily disapprove of our interest. They think I work much too hard at the job I am trying to do. It is true that many times I am tired and definitely decide that I will take it easier by not asking boys in to dinner after church.

But, I almost always do ask a few and never regret it. One forgets how tired one is when the eyes light up at the table and the boy says, "My, this looks like an awfully good dinner." And another says, "I haven't been in a home since I left home. This is swell." They always help with the dishes and have a good time doing it, chattering away as they work. Perhaps I have helped them by a word or perhaps by just being a good listener. When five boys Easter night all said, in thanking me and bidding me goodnight, "this has been the best and nicest Easter I have had since I left home," I guess the effort was not all in vain.

Most of the boys freely speak of their religion and their faith in God and want the prayers of the Churchpeople. Are we going to let them down by our carelessness, our lack of faith?

I am glad our Church is in a town surrounded by army camps, otherwise I would never have known the joy of meeting and loving the sons of mothers I may never meet, but whom I feel I know through the talks I have had with their sons.

The Vatican and Moscow

By N. S. Timasheff

Professor of Sociology at Fordham University

BOTH the Vatican and Moscow have denied that an agreement has been made for the solution of moral and religious questions in liberated areas where there are large Roman Catholic populations.

This does not preclude, however, the possibility that a *modus vivendi* has been agreed on, or may be agreed on.

The main obstacle to a publicly-announced agreement appears to be that both the Soviet government and the Vatican do not want to be placed in the position of making the first move. Authoritative sources in Moscow have made it plain that the Soviet Union will not initiate any negotiations with the Vatican. On the other hand, Vatican officials stress that if any agreement is to be arrived at, the Soviet government must make the first move. Thus, a seeming *impasse* has resulted. The only way out, in the opinion of some observers, is for a private arrangement on certain practical problems.

This possibility was hinted at in Moscow by an authoritative source which, when asked about a report that the Soviet government had reached an agreement with the Vatican on East European problems, replied: "If such an agreement is reached, you won't know about it."

A Vatican News Service statement also suggests that some sort of arrangement with Russia is not out of the question. While the situation from an ideological viewpoint is considered by the Vatican to be absolutely irreconcilable, the state-

ment says, it "is not impossible to imagine from the practical standpoint that Stalin might at any moment take up a surprise position before which the Vatican itself must be prepared."

LIBERATED COUNTRIES

A Moscow dispatch to Religious News Service says that the Soviet government has no intention of infringing on freedom of religion in any liberated country, and that such matters within each country are entirely for its government to consider. Thus, Vatican problems with Poland, it is pointed out, will logically have to be taken up with the Polish Committee of National Liberation or the Polish National Council, and questions dealing with Czechoslovakia with the Czechoslovakian government. No reason is seen for the Soviet Union to be involved directly in such discussions.

This policy would seem to obviate the need for any formal agreement between Russia and the Vatican. And yet, on the other hand, this procedure itself may represent an already negotiated arrangement worked out for the solution of the religious question in the liberated zones.

An entirely separate problem is that of a concordat between the Vatican and the Soviet government regarding Catholics in Russian territory. Under the terms of such a concordat will have to come a settlement involving the welfare of large groups of Catholics of the Latin and Eastern rites in area annexed by Russia.

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The Holy Spirit at Dumbarton Oaks

LITTLE BY LITTLE, even as the war goes on, the peace is being made. In a series of significant conferences, plans are being made for international action on relief and rehabilitation, on currency control and credit, on allocating oil supplies. Perhaps the most fateful of the series is the conference now going on at Dumbarton Oaks in Washington, where representatives of the United States and Britain are meeting first with Russian representatives, and then with Chinese, to lay the basic plans for a postwar organization of nations.

The Christian Church has no official representative at this conference to give it advice from the religious standpoint. To some, this is regrettable; to us, it seems that a designated Church spokesman would serve no useful purpose there. Mr. Edward Stettinius, a member of the Episcopal Church, is the chairman of the American delegation; and other members of Christian Churches are taking part in various capacities. Perhaps this is a more wholesome form of representation for the Church than to have someone there in a separate "religious" capacity. At least, it avoids the manifold pitfalls which we have mentioned in previous editorials.

In general, we feel some optimism about the conference. The USSR has, to be sure, emphasized its conviction that the greater size and greater responsibility of the major powers should be taken into account. This drew a timely warning from Governor Dewey, the Republican presidential candidate, that his party is opposed to imperialistic domination of the postwar world by the four great powers—a warning which shows that there is no substantial disagreement on this point between the two major American political parties. But it does not seem to us that the American and Russian positions are fundamentally irreconcilable.

This is only one of the important matters to be ironed out at Dumbarton Oaks. An equally vital question is that of the scope of the international organization's responsibilities. Is it to deal only with breaches of international peace?

Or is it also to concern itself with problems that endanger peace? Is the organization to have any sort of military force subject to its own direction? And will the settlement exempt certain nations from the threat of that force by giving each of the four great powers a veto over its use? Or will it nullify the effectiveness of the force completely by giving every nation such an absolute veto? These and many other questions must be answered or sidestepped, and all who are interested in a stable world order await anxiously the announcement of the conference's results.

What is the Christian Church doing in the meantime? Is it merely waiting? Or is it engaged in constant intercession before the heavenly throne for suffering humanity, and for the men and women now engaged in deliberations which cannot fail to affect the fate of the world for years to come? *The peace conference is happening now.* Is the Church making its most characteristic and significant contribution to the conference? Is it beseeching God to send His Holy Spirit to preside in the council of nations, praying that the statesmen will respond to His leading? This is the first duty of the Church toward the establishment of world order—not to fill a seat at the council table, but to fill a pew before the altar of God.

In a letter in this week's correspondence columns, Mr. E. Montenecourt speaks of the necessity of "establishing a medium through which God and the Holy Spirit can work to give the delegates the proper inspiration and force to put through the will of God in their deliberations." This is indeed a pressing necessity, but it can be done only through prayer and the sacraments. We do not doubt that the sincere religious members of the conference at Dumbarton Oaks are calling upon the resources of their religion to make the work effective, and that some, at least, are constant in attendance upon the Holy Communion. We hope that the Americans, who are accustomed to open meetings of the legislatures with prayer, will bespeak the forbearance of the Russians at the beginning of the days' sessions as they ask for divine blessing which, even from the Communist point of view, can do the conference no harm.

In our first editorial on The Church at the Peace Conference [L. C., May 23, 1943], we made the following proposal:

"There is a way in which the Church can be, and ought to be, represented at the peace conference . . . by all Christian bodies in coöperation. During the entire period of the conference, there should be services of worship every morning according to the use of the Church charged with conducting that day's devotions. At these services, there might be a sermon by a trusted Christian leader, attempting to express the viewpoint of the Christian Church on the basic problems involved in establishing world order. If there is such a sermon, however, it should be kept secondary to the main purpose of the services—worship of Him from whom all might and justice flow.

"It is earnestly to be hoped that the Roman Catholic Church could be prevailed upon to participate in these services on terms which would not conflict with the doctrinal positions of that Church. It may be pointed out that the Pope himself has welcomed the deliberations of non-Roma-

The Epistle

Thirteenth Sunday after Trinity

September 3d

"THAT the promise by faith of Jesus Christ might be given to them that believe." The Law was a temporary plan to show the true nature of sin and man's helplessness to overcome it, until the time came for the fulfillment of the promise of Christ, as made to Abraham. Salvation is not gained through mere keeping of the Law. Eternal life with God is held out to all who believe in Christ and look for the gift of the Spirit, as He promised. The Cross shows the power of sin: the Resurrection proves that power broken; but to gain personal release we must be united with Christ, both formally in baptism and actively and continuously in obedience and zeal of endeavor. Never forget that redemption is accomplished *for* us, not something done to us. Pray for grace to receive God's mercies and for faith in Christ, that the promise may be obtained and eternal life be made ours.

Christians on peace problems. Why should he not consent to the common approach to the Prince of Peace in prayer? "The service should be particularly designed to fit the convenience of the delegates to the peace conference before the beginning of the day's deliberations, although they should be open to the public. No doubt Anglicans and Roman Catholics the world over would offer the Holy Sacrifice during the conference period, in union with the devotions, liturgical or non-liturgical, at the conference itself." As clear-sighted religious leaders have frequently warned, a peace conference is not one isolated event, but a long series of events, conferences and decisions of State, commitments of officials high and low, preliminary agreements — the time the war is over, the major decisions of the post-war world will have already been made. Few of them will be more far-reaching than the decisions made at Dumbarton Oaks. We hope that the Church all over the country is alive to the urgent necessity of prayer for the Holy Spirit to bless the conference with His guidance. He is at Dumbarton Oaks, for human defiance and indifference cannot deter Him in His business of filling the world with God's grace. Will His inspiration penetrate the minds and guide the decisions of the delegates? That is a question which must be answered by the delegates themselves and by the Christian Church throughout the world, to which God has given the power of intercessory prayer.

We hope that Christian Churches of every name in Washington are having daily public prayers for the success of the conference; both separately, in parish churches, and together in united acts of intercession before God. We hope that all over the country, parish churches are remembering the conference and the order of the world before the altar, and that individual Churchpeople are keeping the subject uppermost in their private prayers. The time for deliberation is nearly at hand; the time for action has already begun; and Christian action is, first and foremost, prayer.

Children's Christmas

ONE OF the things that God the Son did when He humbled Himself to be made man was to take young children into His arms and bless them. He has now inspired a reader of THE LIVING CHURCH to make a suggestion as lovely as it is childishly simple—that packages for servicemen overseas this Christmas include a present or two for children.

Zola Bartholomew of Portland, Ore., who makes the proposal, writes as follows:

"I have something very special in my mind and heart that I am eager to get before the people of America.

"For months I have been thinking about Christmas and wondering too what we could do to make it seem more real to the people of other countries.

"Could it be done through the children? If in each overseas Christmas box a tiny gift for a child could be included there would be small Christmas parties everywhere. There are so many things that weigh just a few ounces and I am sure nearly everyone in the armed forces would be willing to share a corner of his box."

This Christmas, whether or not the fighting is over, American servicemen will be scattered all over the world. Many will be in impoverished, devastated Europe. Some will be in Asiatic areas where toys are a rarity and Christmas almost unknown. Perhaps American troops will be in both Berlin and Tokyo. Almost everywhere there will be children,

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Henry Morgenthau Jr.
SECRETARY OF THE TREASURY

ragged, undernourished, embittered. What better token of the joy of the Incarnation could be found than a children's Christmas all over the world?

Citation

WE ARE proud to share with THE LIVING CHURCH FAMILY the news that the treasury department has awarded the magazine the citation reproduced on this page. While we are trying to fight this war penitently, we are also (within the pedestrian purlieus of the home front) trying to fight it effectively, and are happy to know that the government thinks our efforts have been of some use.

Social Reform Where It Hurts

IN A leader about the "hopelessly inadequate" pay of the clergy, the London *Church Times* makes this trenchant remark:

"It is ironical that the leaders of the Church, who now beam on all projects for social reform, and join heartily in the chorus which advocates social planning, should heretofore have done so little to improve the conditions of the one class of men for whom they are directly responsible."

We are glad to say that General Convention, National Council officers, and many bishops have shown strong interest in raising American clergy salaries during the past few years. But the situation is still not by any means what it should be. Has your rector's salary kept pace with the cost of living? Do mission priests in your diocese have a living wage? Has your general missionary pledge kept pace with your income? Until we have been willing to undertake social reform where it hurts, perhaps we should be moderate in our demands upon others.

Afterthoughts

LIVY HAS JUST RECEIVED a clipping about a somewhat white dove named "Babe," who visited St. James' Church, Theresa, N. Y., on the Feast of the Transfiguration. Babe, owned by Mr. and Mrs. Wellington Smith, stayed through the entire service on a rafter. The rector, the Rev. Carl Worden, admits that the dove flew in, but walked out.

Holy Unction

It's strange, and not so strange either, how we can check on certain trends in The Church, just from this very business of ours which touches and reaches Her to Her very core.

Not long ago, we got to thinking that in all our years of being in this work, how few Oil Stocks we had sold to priests of The Church. To the uninitiated, Oil Stocks are the lovely little gold plate-over-silver vessels used by priests to contain and carry Holy Oils with which to anoint the sick or afflicted who are accepting the Sacrament of Holy Unction. When we see ourselves selling Chalice, Ciboria (for the Reservation of the Blessed Sacrament, mind you!), Bread Boxes, Lavabo Bowls, and even Pyxes aplenty over the years, but next to no Oil Stocks, we have a reasonable right to assume that they are being neither *desired* or *used*. Now, that opens up a matter of most serious import. The Sacrament of Holy Unction is *not* one of those strange, eerie sort of customs borrowed by the so-called "High Church" group from our Roman brethren. Whether you all know it or not, it is a *Prayer Book* Sacrament, and it is found on page 320 of *your own particular, personal Book of Common Prayer*. As such, it is the *bounden duty* (not the optional privilege) of parish priests to teach and urge the use of this Sacrament to the greater development of the spiritual growth and faith of their parishioners that the fullest knowledge of all the means of grace within The Church may both be known and used. This is not, in our opinion, a matter in which parish priests with highly individualistic notions regarding The Church and Her Sacraments, have any right to inflict their *personal attitudes* upon their people. It is an *imperative duty*, and as priests who have vowed certain solemn vows (see The Ordering of Priests in the Book of Common Prayer where it says, "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments") and have accepted The Church's authority for Priesthood (see the same Office, especially where it reads: "And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments;") might it not seemingly smack a bit of, shall we say, letting personal no-

tions come ahead of solemn vows? It surely might.

And now, right here—a word or two to comfort and sustain good, old-fashioned Episcopalians — lay-folk and priests alike—who still, thank God, believe that The Holy Bible takes precedence over The Book of Common Prayer. Read in Holy Scripture what Blessed St. James, the Apostle, and one of our earliest Bishops, had to say regarding Holy Unction, in his General Epistle, Chapter 5, verses 14 and 15. Be fair now—get down your Bible and your Prayer Book and check up on us.

Up above a bit, we spoke of our opinion in this matter. *Our opinion?* Well, we ought to know *something* about it, for all three of us Varians can and do testify to the healing power of Our Lord through this Sacrament, which we accepted in the fullest sense of believing that if Our Lord chose not to heal our bodies, He would heal our souls and wills and make them amenable to *His* will.

In discussing all this with a rather well-versed priest the other day, we advanced the fear that not over 20% of our priests ever thought of or tried to teach the use of Holy Unction. This priest went so far as to state that it was his belief that not over 10% used or taught it! Priests and lay-people alike, just digest this—since when did our Prayer Book become a pick-or-choose document? When we as a Church start that policy with our very own Prayer Book, then, well, the Episcopal Church will be just about ripe and ready for union with other dissenting religious groups, who would do with our Prayer Book just what we had ourselves been guilty of, and then go on one better.

Wouldn't it be gloriously stimulating if all our Bishops let it be known to their priests and their dioceses that not only did they urge the fullest use of Holy Unction, but that the necessary consecrated oils for the purpose might always be had at their Diocesan Houses?

If an Office or Sacrament is in The Prayer Book, then the teaching of it should be mandatory and obligatory, or don't you all take your Prayer Book seriously?

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FOREIGN

CHINA

Rev. Newton Liu Escapes

The Rev. Newton Liu escaped safely from the recent capture of Changsha and is in the southern part of the province of Hunan, according to word sent from China by Bishop Gilman in mid-July. Mr. Liu will be remembered as the priest in charge of Trinity Church, Changsha, who has remained in that much bombed and fought-for city, where his school and residence have been destroyed and his church badly damaged while he has continued holding services, teaching, helping refugees, visiting other isolated clergy who are in reach, and presenting candidates for confirmation whenever a bishop could get through to him. He has been on the mission staff since 1925.

SOUTH AFRICA

Two Chickens Well Spent

A slave who was one of Livingston converts was among the congregation present in Zanzibar Cathedral for the enthronement of the new Anglican Bishop of Zanzibar. He is the Rev. John Swedi. Eighty years ago the then Sultan of Zanzibar gave five young slaves to the Universities Mission in Central Africa, who had just arrived in Zanzibar, and he became the mission's first converts. Mr. Swedi is the sole survivor of the five. The Cathedral of Zanzibar is built on the site of the market in which Mr. Swedi was once sold for two chickens.

GREAT BRITAIN

King George Sets National Day of Prayer

By proclamation of King George, Sunday, September 3d, has been designated national day of prayer throughout the British Empire. Three leading clergymen will be heard in special radio broadcasts during the day.

The Archbishop of Canterbury will speak in the morning, the Roman Archbishop of Westminster in the afternoon and Principal W. Holms Coats of Baptist Theological College of Scotland in the evening. The latter service will be broadcast from St. Giles Cathedral in Edinburgh, and will be conducted by the moderator of the Church of Scotland.

Dr. Temple said the national day of prayer this year will be observed "with thanksgiving and hopefulness."

The Archbishop on Marriage Of Divorced Persons

On the subject of the marriage of divorced persons, the Archbishop of Canterbury wrote in the *Canterbury Diocesan Gazette and Notes*, published in June: "There appears still to be some doubt about the rule of the Church concerning

The Living Church

use of the marriage service in the of some divorced persons. I want before to remind that all concerned that all four Houses of Convocation have decided that this service should never be where one of the parties to a pro-d marriage has a partner to a former marriage and still living. By that rule I ord myself as bound, and must give tion accordingly with regard to any case which may be referred to me. I doubt there are very hard cases, and I the Church had courts that could e decrees of spiritual nullity in some nces, especially when the dissolved riage was that of a minor. But we no means of granting nullity on nds acceptable to the Church, and the e grants it only on narrowly limited nds. It is quite impossible for the arch to discriminate between the ap- ations which are made; the technically ty partner is often no more guilty than other, and so forth. If Our Lord's ciple and standard is to be upheld, the ction given by the Convocation is quite ssary."

RUSSIA

Orthodox Priests Now Permitted to Proselytize, Soviet Leader Says

Orthodox priests in Russia are now e to carry on proselytizing work both churches and outside, according to orgi Grigorievich Karpov, head of the iet Council on Greek Orthodox Church airs.

The disclosure was made in an inter- v with Religious News Service, during ch the Soviet official stressed that the hodox Church enjoys the same legal us as any other "private society" and t priests may carry on their work rywhere.

The statement implying that religious paganda is now being permitted to hodox priests is believed to mark a ificant departure from Soviet policies he past. Under the Soviet Constitution dom to propagandize is not a right essed by the Church, and heretofore state has not tolerated propaganda ept by anti-religious groups, to whom right is expressly granted in Article of the Constitution.

Priests may go to their parishioners and y engage in proselytizing work either church or outside," Mr. Karpov said, thout any restriction except those ced upon any orderly citizens of the SR. They may go about church busi- s wherever they wish, in line with gen- l applicable restrictions relating to war es, etc. They may officiate in private es if they so desire, may perform tismal, marriage, and funeral services r outside churches."

The Orthodox Church," the Soviet ler added, "being a private non-profit ety, has all the rights possessed by y private society in the Soviet Union. eality, it has more, since our Council established to make sure that church ts would be respected everywhere."

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HOME FRONT

Production of Church Goods Authorized

Production of all types of church goods formerly prohibited by War Production Board curtailment order, is now authorized under the new reconversion order.

While this order, which looks toward return to a peacetime economy, is a long step toward reconversion, the authorization to produce specific civilian items is subject to strict limitations, based on availability of manpower, facilities, and materials.

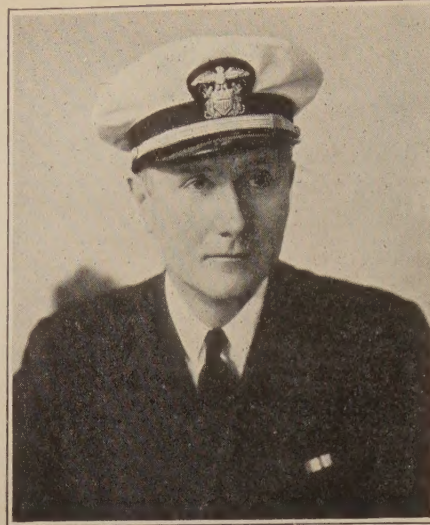
It cannot be expected that there will be any large supply of church goods immediately, and only a trickle of supplies will become available in the near future.

However, the order sets the wheels in motion, and as more labor, materials, and facilities become available as the result of war production cutbacks, the output of church goods can be expected to increase.

ARMED FORCES

Navy Chaplain in Port

Chaplain C. Leslie Glenn, Lt. Commander, USNR, arrived in San Francisco recently after completing a cruise through the Pacific with President Roosevelt on



CHAPLAIN GLENN: Served on President's ship during Pacific cruise.

the USS *Baltimore*. As an Episcopalian, Chaplain Glenn was appointed for special duty with the President on this trip. He reports that the President attended divine services regularly and that he made his Communion in his room aboard ship. Chaplain Glenn spent his spare time working on material for the next issue of *Forward Day by Day*.

Army and Navy Commission Finances

Latest figure announced by the Army and Navy Commission is \$328,177. That represents money received on the year's budget, and up to August 3d.

The total needed this year is \$440,000 and Bishop Sherrill, Commission chairman, is urging that dioceses which have money received from parishes and individuals shall forward it to the Commission promptly, and that parishes which have not given their share shall make it a matter of first importance at the earliest possible date.

"A Letter to Service Men"

As a first step in the program of the Presiding Bishop's Committee on the Postwar Ministry, of which the Church Society for College Work is a member, the Society distributed a free copy of the booklet, "A Letter to Service Men on Christian Ministry," to all bishops, clergymen, and domestic chaplains, with the suggestion that they might want an additional supply to enclose in their letters to men in the service. The booklet was written by the Rev. Sherman E. Johnson.

The Society is offering the booklet at cost, 6 cents for single copies, 25 cents for six copies, \$1.00 for 25 copies, and larger supplies for less.

A NEW BOOK FOR PARENTS AND CHILDREN

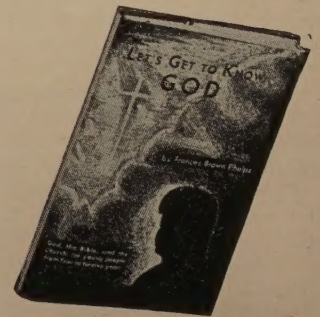
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Damage Caused by the Blast at Port Chicago

St. David's Church, Pittsburg, Calif., a member of Grace Church, Martinez, Cal., was damaged to the extent of \$400 by the explosion of munitions at Port Chicago, on the night of July 10th, Clyde E. Warden of St. David's, reports. The loss is covered by insurance with the Merchants Properties Fire Insurance Company. Windows of the church were shattered by the blast, which was felt all over the bay area, but which did not do any damage to Church property in near-by Oakland and San Francisco.

PANAMA

Confirmation in a Tenement

St. Christ Church, Colon, Panama, is the Episcopal Church in that city, which has a population of 40,000. The Rev. George Packard, priest in charge, having rented two confirmation classes in the last months since his arrival, took the opportunity to confirm an invalid who could not leave her tenement room. The "Gospel," as the neighbors call the mission, is minus any muffler and sounds like an old-style fire engine. Mr. Packard, so the Bishop's arrival was well anticipated. Climbing rickety termite-infested stairs, he and Mr. Packard and an acolyte found the candidate and held service, while throngs of neighbors crowded around the door and the porch. One of them had seen a confirmation before, and many of them had not gone to any church for years. Mr. Packard, addressing everyone, as usual, "Where do you go to church?" gathered several prospective members from the crowd and at least a few for the future confirmations.

INDIANAPOLIS

Order of St. Vincent Admits New Members

Five new candidates were admitted into the Order of St. Vincent in the impressive ceremony of that order just after the service in the Mass at All Saints' Cathedral, Indianapolis, on July 16th. The Rev. J. Willard Yoder of the Cathedral, in addition to clothing them in white surplices, delivered to each candidate a cruet and candlestick with a taper, as prescribed by the Fourth Council of Carthage . . . "When an Acolythist is ordained . . . he shall receive a candlestick with a taper in it . . . that he may understand that he is appointed to light the candles of the Church. He shall also give an empty pitcher to furnish wine for the Eucharist of the blood of Christ." Lewis Bibler, Charles Frisbee, Ralph Phillips, John Phillips, and Marvin Robb were the candidates admitted as new members of the Order.

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SEMINARIES

New Faculty Members At Seabury-Western

The opening of the Michaelmas term of Seabury-Western Theological Seminary September 27th, will bring several new members to the faculty.

In addition to the Very Rev. Alden Drew Kelley, D.D., president and dean, professor of the Philosophy of Religion and lecturer in Homiletics, the new faculty members are:

The Rev. Howard H. Hassinger, S.T.M., rector of St. Peter's Church, Geneva, N. Y., assistant professor of Ethics and Moral Theology and lecturer in Polity and Canon Law and in Pastoral Theology; the Rev. Holt Graham, S.T.M., instructor in Biblical Literature and Languages and curator of the Hubbard Oriental Library; the Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, Ill., lecturer in Religious Education; the Rev. Harold L. Bowen, D.D., rector of St. Mark's Church, Evanston, Ill., lecturer in Homiletics; the Rev. Bernard Iddings Bell, S.T.D., lecturer in Preaching, and Achilles Taliaferro, director of music.

Other faculty members who will return to Seabury-Western are: The Rev. Arthur Hare Forster, Ph.D., professor of Hellenistic Greek and lecturer in Biblical History and Literature; the Rev. Percy V. Norwood, Ph.D., professor in Ecclesiastical History and lecturer in Liturgics and Missions; the Rev. Paul S. Kramer, Ph.D., professor of Systematic Theology and lecturer in History and Psychology of Religion, and the Rev. Walter K. Morley, S.T.B., executive secretary of the department of Christian Social Relations, the diocese of Chicago, lecturer in Christian Social Relations.

CONFERENCES

Summer School of Healing

A clinical study of spiritual healing was conducted by the Fellowship of St. Luke at the Bishop's School, La Jolla, Calif., June 16th to 23d. Using as textbooks the four Gospels and *The Master's Secret of Power*, by K. van Rensselaer Gibson of St. Mary's Church, Yonkers, N. Y., the summer school considered the theme, "The Road to Recovery," from the spiritual, psychological, and medical points of view. A unique feature of the program was "The School of Meditation," conducted each afternoon in the chapel by the Rev. Williston M. Ford, in which the essentials of contemplation and intercession were practiced. The daily schedule included early morning devotions; a healing conference, with study of a textbook, led by Dr. John Gayner Banks; song session, and a forum hour, during which various guest speakers were presented, among them the Rev. Wallace Essingham, chaplain to the San Diego City and County Mission; the Rev. Harold F. Gerrard, dean of the Institute of Religious Science;

J. Rufus Moseley, author of *Man Victory*; Starr Daily, ex-convict lecturer and author of *Release*; Dr. Edward Calvert, medical director; Dr. Lillian Noble, physician of La Jolla; and Rev. John Osborn of San Diego. During the afternoon a round table was conducted, and in the evening a healing service in the chapel was led by various members of the faculty.

The following conclusions were reached: (1) The healing technique of Jesus is still adequate and valid, when intelligently applied, for all the complexities that flesh is heir to. (2) The Christ Church is the proper channel through which this healing should come. (3) The sickness of states and nations, of which the present war is the major symptom, can only be overcome by the use of teaching and practice of Jesus. (4) New techniques of prayer are needed to implement these teachings and practice.

PUBLIC SCHOOLS

Released Time in a "Graveyard"

★ On August 8th, Dr. Curtis W. Allen, San Francisco Superintendent of Schools, submitted to the Board of Education with his recommendation that it be adopted, a plan to release public school pupils during the school day for religious education. The plan was proposed by the Public Education Society, the Parent-Teacher Association, and the Board of Education turned down the plan with a vote of four to three.

The measure will be brought up again in February by the groups sponsoring the Roman Catholics, the Evangelical

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mentalists groups), the Northern Califor-
nia Council of Churches, and the Inter-
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Compton Leffler, rector of St. Luke's
Church, San Francisco, is chairman of this
committee and president of the San Fran-
cisco Council of Churches, of which
Hubert H. Landram, Ph.D., is executive
secretary.

The Roman Catholic Church is mili-
tantly back of the proposal, which is also
overwhelmingly favored (as far as may be
ascertained—but with a few notable ex-
ceptions) by most of the Episcopal and
Protestant Churches of the city. How-
ever, all religious groups combined con-
stitute a minority in San Francisco, which
is known as the "graveyard of Protestant-
ism." At the last religious census, taken
in the 1930's, it was discovered that ap-
proximately 25% of the population is
affiliated with the Roman Catholic
Church, and 3% is affiliated with Epis-
copal, Protestant, and Jewish groups.
There has been some opposition on the
part of unchurched persons, who feel that
it will give the Roman Catholics an ad-
vantage, and who dislike seeing children
in the public schools segregated on the
basis of religion.

INTERCHURCH

"Power for These Times," Theme
For Religious Education Week

"Power for these Times" has been
selected as the theme of the 14th annual
Religious Education Week, September
24th to October 1st, it was announced by
Dr. Roy G. Ross, general secretary of
the International Council of Religious
Education, which sponsors the observance.

Denominational programs and activi-
ties are being prepared for Religious
Education Week by the general boards of
education of the 42 participating denom-
inations. The 182 state, provincial, and
city councils of churches and religious edu-
cation are also developing coöperative pro-
grams, and will provide part of the leader-
ship.

THE LIVING CHURCH RELIEF FUND

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Previously acknowledged	\$1,565.61
Mrs. J. P. Robinson	20.00
E. P.	9.00
Mr. & Mrs. John B. Knight	5.00
St. Stephen's Mission, Gilroy, Calif.	5.00
Woman's Bible Class, St. Luke's Cathed- ral, Orlando, Fla.	5.00
	\$1,609.61

Greek Relief

Anonymous, Sidney, Nebr.	\$ 2.00
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CHURCH CALENDAR

September

1. (Friday).
3. Thirteenth Sunday after Trinity.
10. Fourteenth Sunday after Trinity.
17. Fifteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
24. Sixteenth Sunday after Trinity.
29. S. Michael and All Angels (Friday).
30. (Saturday).

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RETREAT

VERMONT will hold its annual retreat for the clergy of the diocese Monday evening, September 11th, through Thursday noon, September 14th, at the Rock Point School for Girls, Burlington, Vt. Conductor: The Rev. Canon Bernard Iddings Bell of Providence. The Bishop announces that there will be room for a few men outside of the diocese of Vermont. Address the Rt. Rev. Vedder Van Dyck, Rock Point, Burlington.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Henry Clarkson Attwater, Priest

On July 29th, the Rev. Henry Clarkson Attwater died at his home near Cedar Vale, Kan., where he was born 69 years ago. He was rector of St. John's Church, Wichita, for 23 years and retired April 1st of this year.

He was ordained to the priesthood in 1902 after attending St. John's Military Academy, the University of Kansas, and the Seabury Divinity School. He has served various churches in Kansas, as well as St. Peter's Church, Detroit, Mich.

The funeral service was held in St. John's Church, Wichita, August 2d, the Rev. Lawrence Spencer, curate of St. James' Church, Wichita, officiating. The Rev. Mr. Attwater is survived by his wife, Mary Cheney Attwater, a son, Henry Russell, and a daughter, Mary Ann.

George Calvert Carter, Priest

The Rev. Dr. George Calvert Carter, a retired priest of the diocese of Pennsylvania, died in New York on August 9th. He was 77 years old.

A native of Baltimore, he was ordained in 1890 after receiving his bachelor's and master's degrees from Trinity College and attending the General Theological Seminary. St. John's College, Annapolis, Md., conferred the degree of Doctor of Divinity upon him in 1923.

He served at St. Paul's Church, Baltimore; the Church of the Redeemer, Brooklyn, N. Y.; and St. Andrew's Church, Washington.

From 1910 until 1929 he was rector of the Church of the Redeemer, Bryn Mawr, Pa. During his rectorship there he greatly expanded the work of the Church among students at Bryn Mawr and Haverford Colleges and the many preparatory schools located in the parish.

Dr. Carter was a member of the Cathedral Chapter in Philadelphia, a trustee of the Church Foundation in the diocese of Pennsylvania, and a member of the governing board of the Philadelphia Divinity School.

After his retirement Dr. Carter and his wife and two daughters lived abroad for many years. His wife, the former Mary W. Benson, died in London in 1937.

Edward Moore Parrott, Priest

The Rev. Edward Moore Parrott, for 30 years rector of St. James' Church at Lake George, N. Y., died August 9th in Malone, N. Y. For almost two years he had served St. Mark's Church in Malone as supply rector, and recently he was chosen rector.

The son of Edward Moore Parrott and Julia Fountain Parrott, he was born at Arden, N. Y., October 26, 1873. After attending St. John's College, Annapolis, Md., and Columbia University, he graduated from the General Theological Seminary. He was ordained to the diaconate in 1897, and to the priesthood the following year. He served as curate at

Grace Church, New York City, for years, and then went to Trinity Church, Bayonne, N. J., as curate. He served as missionary of St. Stephen's Church, Woodlawn, N. Y., and later at St. Church, Rochester, N. Y. He first came to Lake George in 1906. From 1919 to 1925 Mr. Parrott served at St. John's Church, Jackson, Mich., and then returned to Lake George.

His widow, Mrs. Ruth Parrott Malone, survives him, as well as six daughters and a son, three brothers, and 14 grandchildren.

Henry Cook Salmond, Priest

The Rev. Henry Cook Salmond, a retired priest of the diocese of Tennessee, died suddenly of a heart attack at home in Chattanooga, August 15th. He was born in Camden, S. C., August 26, 1882, he was educated at Union University and the General Theological Seminary, and was ordained deacon in 1909 and priest in 1912 by the late Bishop Guerry of South Carolina. After serving rectorships in Maryland, S. C.; Lexington, Ky.; and Harrison, South Pittsburgh, Tenn., he went in 1914 as a missionary to Puerto Rico for two years, still retaining, however, his canonical residence in Tennessee. Unable to stand the climate, he returned to the rectorship of St. Peter's, Nashville, in 1922. In 1924 he again took charge of his old parish at South Pittsburgh, where he remained until failing health compelled his retirement from active service in 1937.

Mr. Salmond was married in 1914 to Miss Louise Barker Brown of Chicago, who survives him, with a grown son and a daughter.

Mrs. Jackson Kemper II

Mrs. Jackson Kemper of Whitewater, Wis., died July 13th at the home of her niece, Mrs. Alfred Fricker, Whitewater. She was 84 years old. Mrs. Kemper was born in Waterloo, N. Y., the daughter of Judge and Mrs. Addison T. Knox and her mother moved to Milwaukee, Wis., in 1880 after the death of her father. An active Churchwoman, she was a member of All Saints' Cathedral in Milwaukee. Her husband, Jackson Kemper II, died in 1934. He was the grandson of the Rt. Rev. Jackson Kemper.

The funeral was held July 15th in St. Luke's Church, Whitewater, and the burial was in Nashotah cemetery, Nashotah, Wis. The Rev. Andrew Heed officiated.

Charles R. McAllister

Marine First Lt. Charles R. McAllister, son of Dean Charles E. McAllister of the Cathedral of St. John the Evangelist, Spokane, Wash., has been reported killed in action in the central Pacific.

Lieutenant McAllister graduated from Princeton University in 1942, having been ready enlisted in the Marines. He was accepted for duty with the Marine Raiders, and was engaged in a number of major battles with that unit.

CHANGES

Appointments Accepted

WATTHWAITE, REV. WILLIAM A., formerly of Grace Church, Baldwinville, N. Y., is rector of Zion Church, Greene, N. Y., effective September 1st. Address: Greene, N. Y.

LE, REV. WILLIAM H., formerly rector of Trinity Church, Southbridge, Mass., is to be rector of Christ Church, Clayton, N. Y., and superintendent of the First Mission District of Diocese of Central New York, effective September 15th. The post includes the superintendent of the churches in Alexandria Bay, Redwood, Orvilleville, Theresa, Great Bend, Evans Mills, Union, and Copenhagen, N. Y. Bishop Peabody thus puts into action his policy of establishing missions in rural areas in which a large number of small charges are to be served by an experienced priest, a younger man in Holy Orders, and a worker specially trained for rural work. Address: 412 Huguenin St., Clayton, N. Y.

WAXTED, REV. AUBREY C., formerly rector of Church of the Redeemer, Houston, Tex., is rector of St. Mark's Church, Bay City, Tex., effective September 15th. Address: 2220 Ave. E., Bay City, Tex.

WEATHER, REV. THOMAS A., who has labored for 12 years as executive director of the National Prevention Association of Philadelphia, has been named to that position. On September 1st he will become the associate of the Church of St. Luke and the many, Philadelphia.

MORRELL, REV. GEORGE W., formerly rector of St. John's Church, Petaluma, Calif., is now rector of the Church of St. Mary the Virgin, San Francisco. Mr. Morell will also continue

his duties as instructor in Theology in the Church Divinity School, Berkeley, Calif. Address: Church of St. Mary the Virgin, Union and Steiner Sts., San Francisco, Calif.

PHILLIPS, REV. WILLIAM E., formerly rector of St. James' Church, Piscataway, N. J., and Holy Cross Church, Perth Amboy, N. J., is now rector of Trinity Church, Lansford, Pa., Calvary Church, Tamaque, Pa., and St. Philip's Church, Summit Hill, Pa. Address: 7 E. Ridge St., Lansford, Pa.

WEBB, REV. W. ROBERT, is to be rector of Holy Trinity Parish, Juneau, Alaska. He expects to sail for the field in October. Mr. Webb has been assistant at Christ Church, Nashville, Tenn., and before ordination was lay reader in charge of missions in Virginia.

Military Service

ALLEN, REV. CHARLES R., rector of Christ Church, East Orange, N. J., has been commissioned a lieutenant in the Chaplain Corps, USNR. Address: Chaplain School, Williamsburg, Va.

BAILEY, LT. (jg) SCOTT FIELD, formerly chaplain at the Coast Guard Academy, New London, Conn., is now stationed at U. S. Naval Training Center, Sampson, N. Y.

GRIFFITHS, Chaplain JOHN E. G., USNR, has been promoted from the rank of Lt. (jg) to the rank of lieutenant. Address: Chaplain's Office, Cory Field, NATC, Pensacola, Fla.

SHANNON, Chaplain E. R. (Lt., USNR), now has the following address: USS Bismarck Sea CVE95, FPO San Francisco, Calif.

Resignations

GANTER, REV. MAXWELL, has resigned the rectorship of St. Luke's Church, Lincolnton, N. C. No change of residence is contemplated at present.

RICE, REV. CHARLES E., rector of Holy Trinity

Parish, Juneau, Alaska, expects to retire next November.

WAY, REV. WILLIAM C., rector of St. John's Church, Wausau, Wis., retires August 31st. Temporary address: 1106 N. Weber St., Colorado Springs, Colo.

Change of Address

EVANS, REV. ROBERT J., has moved to 63 Ayrault St., Providence 8, R. I.

Marriages

DE MAN, MRS. GEORGE N., was married to Capt. Francis Leon Thompson in Trinity Cathedral, Little Rock, Ark., on July 17th by Bishop Mitchell of Arkansas. Mrs. Thompson is diocesan president of the Woman's Auxiliary in Arkansas and is a member of the National Executive Board of the Woman's Auxiliary.

MOORE, the REV. ROBERT H., was married to Miss RUTH STRAUSSER of Yeagertown, Pa., August 3d in St. Mark's Church, Lewistown, Pa. The Rev. E. William Strauser, curate of Grace Church, Oak Park, Ill., and brother of the bride, officiated and celebrated the Nuptial Mass which followed.

Lay Workers

CHAPLIN, PAUL, has been appointed to the charge of Stras Memorial Church at Tazewell, and Trinity Mission at Richlands, Va. He is soon to be ordained to the diaconate. His residence is the rectory at Tazewell.

Suspension

PHILLIPS, REV. JOHN P., was suspended from the functions of the ministry for contumacy on August 10th by Bishop Strider of West Virginia, acting under the provisions of West Virginia Canon 29, Section 6, and General Canon 63.



GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter! Go to church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is retarding travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches a visitor is always welcome!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murehison Duncan, Rector; Rev. Alan Watts
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

St. Paul's Church, 4945 S. Dorchester Ave., Chicago 15

Rev. H. Neville Tinker; Rev. W. C. R. Sheridan; Rev. Pierce Butler
Sun.: 8, 9 H.C.; 11 Morning Prayer; Daily: 7 (M.P.), 7:15 (H.C.)

CHICAGO—Cont.

St. Luke's Church, Hinman & Lee, Evanston

Rev. Frederick L. Barry, D.D.
Sun.: 7:30, 8:30, 9:30 & 11 A.M.; Weekdays: Daily, 7:30, except Wed., 7 & 10

CONNECTICUT—Rt. Rev. Frederick G. Budlong, D.D., Bishop; Rt. Rev. Walter H. Gray, D.D., Suffragan Bishop

Christ Church Cathedral, Hartford

Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook
Sun.: 8, 10:05, 11 & 8; Weekdays: H.C. Tues., Fri., & Sat. 8; Mon., Thurs. 9; Wed. 7 & 11. Noonday service daily 12:15-12:30

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector
Every Sunday all summer: 8 H.C.; 11 A.M. Morning Service

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

All Saints' Church, Rehoboth Beach

Rev. Nelson Waite Rightmyer, A.M.
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5
St. Peter's, Lewes, Sun.: 9:30

FOND DU LAC—Rt. Rev. Harwood Sturtevant, D.D., Bishop

St. Paul's Cathedral, 65 W. Division, Fond du Lac, Wis.

Very Rev. Edward Potter Sabin, Dean
Sun.: H.C. 7:30 & 10; Wed.: 9; Daily 7, at Convent, 101 East Division

IDAHO—Rt. Rev. Frank A. Rhea, D.D., Bishop

St. Michael's Cathedral, 8th & State, Boise
Very Rev. Calvin Barkow, D.D., Dean & Rector; Rev. W. James Marner, Canon
Sun.: 8 & 11

FLORIDA—Rt. Rev. John Moore Walker, D.D., Bishop

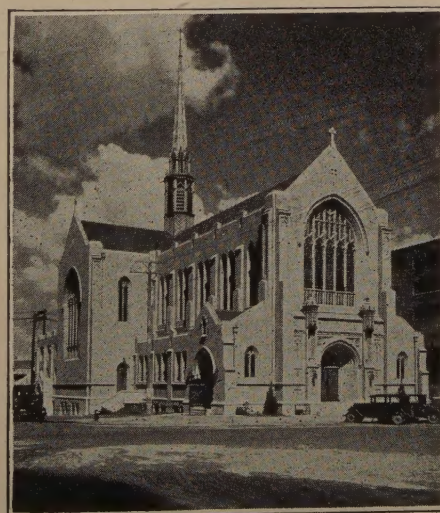
St. Luke's Church, 435 Peachtree St., Atlanta
Rev. J. Milton Richardson, Rector
Sun.: 9 H.C.; 11 Morning Prayer & Sermon; Saints' Days: 11 H.C.

CENTRAL NEW YORK—Rt. Rev. Malcolm E. Peabody, D.D., Bishop

St. George's Church, Church & Davis Sts., Elmira
Rev. Frederick Henstridge, Rector
Sun.: 8 & 11 A.M.; Tues.: 7:30 A.M.; Wed., Fri. & Holy Days: 9:30 A.M.

St. George's Church, Genesee & Elizabeth Sts., Utica

Rev. Harold E. Sawyer, Rector; Rev. Ernest B. Hughes, Curate
Sun.: 8 H.C.; 11 Morning Prayer & H.C.; 4:30 Evening Prayer; Weekdays: H.C. Tues. & Thurs. at 10; Fri. at 7:30



TRINITY CHURCH
TULSA, OKLA.

(Continued on next page)



GO TO CHURCH THIS SUMMER



(Continued from preceding page)

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Inslay Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 A.M. & 8 P.M.; Thurs.: 10 A.M., Holy Communion and Spiritual Healing, Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M. Choir of Men and Boys.

St. Paul's Church, Glen Cove, L. I.
Rev. Lauriston Castleman, Rector
Sun.: 8 & 11 A.M.; Thurs.: 10, H.C.; Prayers daily (except Aug.): 10 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
Very Rev. F. Eric Bloy, Dean
Sun.: 8, 9, 11 A.M. & 5 P.M.; H.C. Tues. 9, Thurs. 10

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

St. Paul's Church, 8th Ave. at C St., San Diego, Calif.
Rev. C. Rankin Barnes, D.D., Rector; Rev. Wayne Parker
Sun.: 7:30 & 11 A.M. and 7:30 P.M.; Fri. & Holy Days 10

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop

Grace and St. Peter's, Park Ave. & Monument St., Baltimore
Rev. Reginald Mallet, Rector
Sun.: 8, 9:30 & 11; Daily Mass: 7:30 A.M.

St. David's, 4700 Roland Ave., Roland Park, Baltimore 10
Rev. Richard T. Loring; Rev. Roger A. Walke
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues., Wed., Fri., and all Holy Days: 7:30; Thurs. 10

Church of St. Michael & All Angels, St. Paul & 20th Sts., Baltimore
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller; Rev. H. L. Linley
Sun.: 7:30, 9:30, 11; Weekdays: Mon., Wed., Sat. 10; Tues., Fri. 7; Thurs. 8

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 A.M. Holy Communion; 9:45 Matins; 10:00 A.M. Church School; 10:10 Class for Adults; 11:00 A.M. Class for Children (additional); 11:00 A.M. High Mass & Sermon; 6:00 P.M. Solemn Evensong, Sermon; 7:00 P.M. Y.P.F. Weekdays: Holy Communion 7:45 A.M. daily and 9:30 A.M. on Thursdays & Holy Days; Matins daily 7:30 A.M. and Evensong at 6:00 P.M. Service of Help and Healing, Fridays, 5:15 P.M. Confessions, Saturdays 5 to 6 P.M. and 7:30 to 8:30 P.M. (and by appointment).

Christ Church, Cambridge
Rev. Gardiner M. Day, Rector
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Wed. 11; Thurs. 7:30; Saints' Days: 7:30 & 11

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.
Rev. John O. Patterson, Rector; Rev. E. M. Lofstrom
Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 11 Choral Service & Sermon; Daily: 5 P.M.; Holy Days: 7:30 & 10

St. Mark's Church, Milwaukee
Rev. Killian Stimpson, D.D., Rector; Rev. Carl F. Wilke
Sun.: H.C. & Sermon, 9:30 A.M.

NEBRASKA—Rt. Rev. Howard R. Brinker, D.D., Bishop

Trinity Cathedral, 18th & Capitol Ave., Omaha
Very Rev. Chilton Powell, Dean
Sun.: 8 & 11 H.C.; 9:30 M.P. & Sermon. Weekdays: H.C. Wed. 11:30; Thurs. 7:15; Intercessions Wed. 12:10

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days & 10 Wed.), Holy Communion: 9 Morning Prayer; 5 Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave); Chaplains Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 East 88th St., New York

Rev. James A. Paul, Vicar
Sun.: 8 H.C., 11 Morning Service & Sermon; Wed.: 8 H.C.; Thurs.: 11 H.C.

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; Weekdays: Holy Communion daily at 8 A.M.; Thurs. & Saints' Days at 10:30 A.M. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.



CHURCH OF ST. MARY OF THE ANGELS
HOLLYWOOD, CALIF.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 9, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8 and 11 A.M.; Daily Services: 8:30 Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (Saturdays), 3

St. Peter's Church, Peekskill, N. Y.

Rev. Dean R. Edwards, Rector
Sun.: 7:30 & 9:30 A.M.; Mon., Wed., & 9:30 A.M.; Tues., Thurs., & Sat., 7:30 A.M.; Confessions: Sat. 4-5 & 7:30-8:30 P.M.

OKLAHOMA—Rt. Rev. Thomas Casady, Bishop

Trinity Church, 501 S. Cincinnati, Tulsa
Rev. E. H. Eckel, jr., Rector
Sun.: 7, 8, 9:30 (exc. Aug.), 11; Fri., 10:30

PENNSYLVANIA—Rt. Rev. Oliver J. D.D., Bishop

St. Mark's Church, Locust St. between 16th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Felix L. Ciriot, Ph.D.
Sun.: Holy Eucharist, 8 A.M.; Matins A.M.; Sung Eucharist, 11 A.M.; Evening er, 4 P.M.
Daily: Matins 7:15 A.M.; Holy Eucharist A.M.; Evening Prayer & Intercessions P.M.; Confessions: Saturdays 4 to 5 P.M. at appointment

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, 315 Shady Ave., Pittsburgh
Rev. Dr. A. B. Kinsolving, 2d, Rector
H.C. every Sunday & Saints' Days at 8; First of the month at 11; Morning Prayer & Sermon, 11.

RHODE ISLAND—Rt. Rev. James D. Perry, D.D.; Bishop; Rt. Rev. Granville Ford Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 A.M. Prayers for the Armed Forces; Holy Days 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler V. D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Rev. George W. Ridgway
Sun.: Mass, 7:30 and 10:45 A.M.; Daily: 8 A.M.

WASHINGTON—Rt. Rev. Angus Dun, Bishop

St. Agnes' Church, 46 Que St., N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction: 7:30, Mass daily 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 E.P.; 1st Sun. of month, H.C. also at 8 Thurs. 7:30; 11 H.C.

WEST TEXAS—Rt. Rev. Everett H. Jones, Bishop

St. Mark's Church, San Antonio, Texas
Rev. Thomas H. Wright, D.D., Rector; Rev. Dunham Taylor; Rev. Henry B. Getz
Sun.: 8, 9:30, 11; Fri. & Saints' Days, 10

WESTERN NEBRASKA—Rt. Rev. Howard Brinker, Bishop of Nebraska, Acting Bishop

St. Mark's Pro-Cathedral, Hastings, Nebr.
Very Rev. Nelson L. Chowenhill, Dean
Sun.: 9 Holy Eucharist; 9:45 Church School; Morning Service & Sermon. Wed. & Holy Days 7 & 10 Eucharist